

The Principia.

First Principles in Religion, Morals, Government, and the Economy of Life.

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The Principia

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PROSPECTUS.

Our object, by this publication, is to promote pure religion, sound moral Christian reforms; the abolition of slaveholding, caste, the rum-traffic, and kindred crimes—the application of Christian principles to all the relations, domestic, business arrangements, and aims of life—to the individual, the family, the Church, the State, the Nation—to the work of converting the world to God, restoring the common brotherhood of man, and rendering Society the type of heaven. Our text book is the Bible; our standard, the Divine law; our expediency, obedience; our plan, the Gospel; our trust, the Divine promises; our panoply, the whole armor of God.

—Editors friendly, please copy, or notice.

SECOND LETTER TO SENATOR SEWARD.

Hon. William H. Seward:

Sir; In my former letter, I called your attention to some of the antecedents of your late speech in the Senate; and to some of the prominent features of the speech itself.

It is not possible that such a speech, at such a crisis, and with such antecedents, should fail to arrest the attention of your fellow citizens, and deeply impress them with the character and tendency of its contents. Of this you will not complain. You spoke, not to the Senate, alone, but to the Nation, and you intended that the Nation should hear you, and give attention to what you said. Of course you expected and desired that the topics and the recommendations of the speech should be earnestly considered, and freely discussed by the people. Especially did you expect, if not desire, that that portion of the people whose earnest opposition to slavery stands most in the way of the pacification measures you have proposed, would subject them to a searching scrutiny. And if you desired that the people should come to an intelligent and wise conclusion on the subject, you must have desired that they should be duly presented with the argument, on both sides.

As there is no one, perhaps, in the Senate, or in the House of Representatives, who would wish to be understood as representing that portion of the people, or who is willing to be regarded an abolitionist, much less a radical one—it seems proper that some one of that way of thinking, and having access to a public journal, should avail himself of that medium, of presenting his views.

As one of the people, then, and one of the radical political abolitionists, I propose presenting to you and to the readers of *The Principia*, some of the thoughts that have occurred to me, in respect to your proposals.

I. One of the most obvious objections to your plan, and one lying so near the surface, that almost every one, along street, is heard repeating it, is; that "it will do no manner of good." It would not if adopted, pacify those for whose conciliation it was intended. Extravagant, sir, and offensive to a free people, as are your concessions, they do not meet the demands of the slaveholders. You do not propose to remove the main grievance that disturbs and alienates "our brethren of the South." You do not propose that the people of the North shall believe, or even pretend to believe that slavery and slaveholding are right, that the practice of stealing and enslaving babes, of separating husbands and wives, parents and children, and extorting labor without compensation, and by the lash, is honest, just, equitable, and Christian. Mr. Curry, of Alabama, told the House of Representatives, last session, that the main difficulty in the case, the chief grievance of "the South"—(that is, of the slaveholders) lay just there.

And besides, you do not propose to legalize the African Slave trade, nor to open a slave market in New York City, nor to re-establish Slavery in the non-slaveholding states; nor to accept the dogma of Calhoun, McDowell, Dew, Pickens, and Hammond, that the laboring population, "bleached or unbleached" (black or white) are a "dangerous element in the body politic"—that the working men of the North are but "the mud-sills of society," worse off than the slaves, and are just fit to be enslaved.

I cannot say that your proposed measures of "pacification" do not look strongly in that direction, proposing, as you do, to allow northern soil to remain the Guinea coast of America, the hunting ground for slave catchers, a practice equally detestable, in the eyes of Northern freemen and even more humiliating to them than the African Slave trade, and subjecting to fines and imprisonment all those, who, having learned and embraced the religion of Jesus Christ and of the Holy Scriptures, would sooner suffer martyrdom than neglect to shelter fugitive slaves, and, when possible, deliver them out of the hands of their pursuers. That our people, if much longer permitting the presence among them, of slave catchers, and submitting to fines and imprisonment for showing mercy to the poor, can retain the least vestige of civil and religious freedom, is more than you, Sir, will adventure, with any array of argument, to maintain. You know, too well, the present condition of things in the Slave states, to pretend that civil and religious liberty, or that the protection of law, exist there. And you know, too well, the lawlessness and despotism that are in requisition, at this moment, as they were, in 1834, 5, 6, to support slavery by lynch law and mob violence throughout the North as well as the South. You know that, unless these "pacification measures" succeed, so as to crush out Christianity and freedom at the North, your "pacification" measures will fall to the ground—nay, more, that the very measures you have proposed cannot otherwise be enforced, than by the same mob violence that enforces them at the South, or by a despotism as grim as can be found in any part of the Old World.

And yet, as I have said, your proposed measures are not sufficiently prompt, efficient and explicit to satisfy the present demands of the slaveholders, so as to gain their assent to the inauguration of a President and an administration elected, in part by the votes of the negroes, abolitionists and free-soilers for the general object of limiting and circumscribing the extent and spread of slavery. One of the parties, therefore, and that too, the very party that your speech was designed to conciliate, *will not be propitiated* by it,—especially as coming from one who has once recognized a "higher law," than the law of slavery, and has proclaimed the "irrepressible conflict" between slavery and freedom. They will persist, in despite of all that you can now say to them, that you then meant just what you said; and that you are still, in reality, of the same belief. And consequently they cannot confide in any of the promises and professions you can now make to them, well knowing as they do, the "irrepressible conflict" between your present speech and some of your former ones.

II. And this leads me to remark, in the second place, that, while your proposals cannot be accepted by the slavery party on the one hand, so neither can they be accepted by the anti-slavery party on the other. These two parties are both in earnest, and they both know, what you know, that there is indeed an "irrepressible conflict" between them, a conflict that can never cease until either slavery or anti-slavery shall have been utterly extinguished.

I need not multiply arguments to prove to you what you already know, that the honest opposers of slavery by whatever names they may be called, and how much soever they may be divided in their measures, can never

consent to *your* proposed measures, nor cease to agitate the disturbing question, until "the abomination of desolation standing where it ought not, is removed." That portion of them who desire a dissolution of the Union between the Free and the Slave States, will not join with you in your proposed measures for preventing such a dissolution. That portion of them who, believing that a national abolition of slavery throughout the nation is a national duty and a national necessity, a duty not merely in accordance with the Federal Constitution, but required by it, as well as by the word of God, and the foundation principles of civil government in general, and by the spirit and letter of Republican institutions, in particular, they who value the constitution and the union of the States as the appropriate means of "securing the blessings of liberty to the people of the United States and their posterity" without exception, *these*, assuredly, can not help opposing an amendment of the Constitution, to be made immutable, *forbidding* the Government to secure its declared objects, and rendering the Constitution, the Union and the Government, the conservators of an oppression "the vilest that ever saw the sun" * "there being nothing of the kind equal to it, on the face of the earth." †

And that class of abolitionists, anti-slavery men, or free-soilers who have voted for the Republican party, in the honest hope of operating against slavery, in some direction, and who now find themselves disappointed, if your speech is to be taken as the key note of the Republican administration, will not be among the last to oppose the measures proposed in your late speech in the Senate.

Will you console yourself with the calculation that all these combined, constitute so small a part of the whole people that their controlling power will not turn the scale against your proposed measures?

Think again. Abolitionists and anti-slavery men, few as they are, have been strong enough to annihilate the Whig party, (unless you claim the Republican party to be a reconstruction of it, in the Free States)—strong enough to break up the Democratic party—strong enough in this process to decide the Presidential election of 1860, in favor of your Republican party.

Having done all this, is it incredible that they should be able to break down the party that they have built up, when they find—if they should find—that it had cruelly disappointed and basely deceived and deserted them—even attempting, [as your proposed measures, if enforced, would do,] to crush them down by persecution, as the Democratic party attempted to do, for showing mercy to the poor, and denying their right to seek and obtain an amendment of the Constitution against slavery, after you should have secured an amendment in its favor?

Why sir, the bare proposal of such a thing in your speech, let me assure you, Mr. Seward, is, of itself, the hottest firebrand of agitation, ever thrown into the midst of the American people!

Let me tell you what your speech is doing for you and your party. In its connection with the secession of the Gulf States, it is a political revolution of sentiment, at the North, unparalleled in the history of the country. While the secessionists are turning Democrats and Union men into Chicago Platform Republicans, your speech is turning Republicans into Radical Political Abolitionists. The precise extent of this revolution in sentiment, cannot yet be ascertained, but it is known to be rapidly going forward, and nothing can arrest it but a prompt cessation on the part of the Republican Senators and Representatives in Congress, of all attempts to conciliate the Slave States, or any portion of them, by proposals or concessions, of any description whatever.

* John Wesley.

† Dr. Samuel Hopkins.

Do not allow yourself to be misled by any such manifestations as that of the recent Rail-Road Convention in Washington city. A meeting of equal numbers of mechanics, farmers, or day laborers taken at random, would be ten times more likely to represent the real sentiment of the masses of the people, than any select number of interested capitalists, the representatives of soulless corporations, not of human beings with souls, and consciences, and hearts.

There is another thing that you and other Northern Senators and Representatives ought to know, just at this juncture. The monetary panic in this city and throughout the North, is rapidly passing away. As a *panic*, especially as a *political excitement*, it has almost or quite ceased. Well-informed and experienced merchants in this city, had expected a money pressure, this Winter, six months before it took place, from causes totally disconnected with political affairs.

The political excitement, it is now thought, precipitated and intensified it, and for that very reason, was instrumental, by its natural reaction, in bringing it to an earlier close. Business is on the whole quite as good as usual, for this season of the year. There is less complaint of destitution, less vagrancy, less street and street-door begging than for several winters past.

Attention has been turned to the extent and general results of Southern trade. The *N. Y. Times* has made an estimate that the aggregate of Southern trade to this city cannot exceed seven and a half per cent of its trade from the whole country: that the trade from Massachusetts is more in amount than from all the slave States, and that the trade of two inland counties of this State to this city, is more than from some entire Southern States. Still further, it is calculated by the *Times*, that the Southern trade to this city, on the whole, is a losing business to those here engaged in it, though some few have acquired wealth by it. The long credits given, and the uncertainty of remittances returned, sufficiently accounts for this, and has long been known to experienced and prudent merchants. So that the city as a whole, would be better off without its Southern trade, than with it.

Add to this, the unexpected fact that the Southern secession has already begun to drive the trade of the Mississippi valley from New Orleans to New York city, increasing greatly its business in that direction, and promising, if the secession continues, to double its commerce, in consequence. Even the *New York Herald* is giving circulation to these facts; the same paper that so recently predicted the ruin of New York, and of the whole North, unless the slave States could be conciliated by a compliance with their insolent demands!

This recently changed state of things, as you may readily conceive, is beginning to work as great and as rapid a revolution of sentiment, in this city—so far as the idea of the pecuniary necessity of concessions to the slave States is concerned—as in any part of the country. New York merchants and capitalists are, for the first time, opening their eyes to the real facts of the case. Were it otherwise, the people of the interior have learned, long ago, that a large class of New York merchants, bankers, and capitalists know less of the conditions of their own pecuniary prosperity, than do the farmers, the mechanics, or even the city cartmen in their employ. Witness their dogged opposition to the Erie Canal and the New York and Erie railroad. Witness also their opposition to the abolition of Southern slavery, a measure which would doubtless quadruple the commerce of the slave States with New York, in less than ten years, and place it, for the first time, on a safe basis.

At such a time, Mr. Seward, is it not a pitiful business for a New York Senator, of the broad scope of intelligence possessed by yourself, to be urging on the people of New York and the whole North, the absolute, the paramount, the inexorable necessity of giving up “Republicanism and every other political name and thing,” liberty and right included, at the demand of the slaveholders, in order to preserve our Union with the slave States, and all this on the ground that pecuniary *prosperity* cannot be otherwise secured?

Do you think the people of the North will, on *these* grounds, and for such equivalents, barter away their birth-right of freedom, pollute their souls, and debase themselves in the eyes of the civilized world?

What if it should prove that the people of the North and Northwest, (under the teachings of the “fanatics” who have already broken down two great political parties and are now doubly able to break down a third, if they find occasion) are in process of finding out that the Creator and controller of the universe is neither dead nor sleeping—that under His superintending Providence the only true wisdom is to DO RIGHT, and leave the consequences with HIM—that godliness—the doing of the right because it is right—is profitable unto all things, even in politics, having promise of the life that now is, and of that which is to come?

Will not grave Statesmen, Senators and Representatives Presidents and Secretaries of State, in the light of recent and passing events, learn these elementary truths before long? Yours for the truth, WILLIAM GOODELL.

339 Pearl Street, New York, Feb. 2, 1861.

LETTERS TO THE CHURCH ANTI-SLAVERY CONVENTION, AT NEW-YORK, JAN. 22.

From Rev. David Thurston, D. D.*

LITCHFIELD CORNER, ME., Jan. 18, 1861.

REV. HENRY T. CHEEVER,

My dear Sir:—Your notice of the “proposed Convention of the Christian Friends of the Church Anti-Slavery Society,” has been received. Were my circumstances such as to render it at all practicable for me to attend, most cheerfully would I be present. But the indications of God’s providence are that I must not be there. My heart will be in the meeting, and my prayer to the Father of lights shall be that the discussions may all be conducted under the power of that “wisdom which is from above, which is first pure, then peaceable,” &c. Much of that wisdom is needed in discussing and treating this exciting, vexatious subject.

It is about *thirty years* since I became a good deal interested in the Anti-Slavery cause. *Twenty seven years* ago last autumn I preached three sermons on the subject. I first told my people what slavery was. Secondly, showed that it was inherently sinful, a forbidden relation. Being a believer in the duty of *immediate* repentance for sin, I stated that slaveholding ought immediately to cease. I have read considerable on the subject, *pro and con*, since; and have examined the Scriptures on the subject. The result has been the strengthening of my conviction, that the benevolent God never authorized or approved of one class of men, in holding another class of men, as *property*. Look at the estimation in which Jehovah holds the distinction He has established between persons and things. “If a man steal an ox, or a sheep, and kill it or sell it, he shall restore five oxen for an ox, and four sheep for a sheep.” Exo. 22, 1. “He that stealeth a man and selleth him, or if he be found in his hand, he shall surely be put to death,” Exo. 21, 16. Slaves are stolen property. This is undeniable.

A man’s right to himself lies at the foundation of all his other rights. Take that away and what has he left? Not anything, certainly. He is a mere marketable commodity.

From the Declaration of Independence, which was unanimous in thirteen United States, we learn that they held certain truths to be self-evident. Among these were “the right to life, liberty, and the pursuit of happiness; and that to secure these rights, governments are instituted among men.” Then, in the preamble to the Constitution, it is said, “We, the people of the U. S.,—to establish justice, insure domestic tranquility—and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution.” To say that there is any article in the Constitution contravening, or inconsistent with these principles, is virtually to charge the men who formed the Constitution, and the people who adopted it, with being either numbskulls, or knaves. But they were neither.

They did not incorporate into that instrument anything contrary to their declared object in forming and adopting it. There is no avoiding this dilemma.

The men, who attempt to prove from the Bible that slaveholding is right, that it has a divine sanction, must believe, either that negroes are not men, or that God has doomed men to death for what he sanctions. God did sentence men-stealers to death. Not once merely, as in the passage already cited, but forty years after, he said, “If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, then that thief shall die.” Deut. 24, 7. Accordingly we find men-stealers

placed by the apostle, (1 Tim. 1, 9, 10,) among “murderers of fathers and murderers of mothers.” God has never authorized men to do that for doing which He has doomed them to death. There must therefore be some great fallacy in that way of interpreting scripture which arrays God against himself. Certainly those who interpret scripture as authorizing slavery do this.

Every slaveholder is either a man-stealer, or a receiver of what somebody else has stolen. Those brought from Africa were stolen. Every child born of a slave mother is stolen. For such children have the same natural, inherent right to freedom, as have the children born of free mothers. “God is no respecter of persons.” There is no authority, natural or scriptural, for such a distinction between slave mothers and free mothers. “Let God be true, though every man be a liar.”

Men have a right to property, gained by useful labor, slaves have not this right; therefore slaves are not men. Human beings have a right to freedom; slaves have no right to freedom, therefore slaves are not human beings.

It is this interpreting the Bible in favor of slavery, which has led some anti-slavery men to reject the Bible, as “given by inspiration of God.” Nor is it any matter of surprise. Such expounders of scripture are supposed to understand its true meaning. The essential principle of slavery is so perfectly antagonistic to the principles of humanity and benevolence, that they cannot admit the Bible to be from God. Much of the infidelity among abolitionists is chargeable upon those ministers and others who have taught that the Bible authorizes slaveholding.

Men may, by their wickedness, forfeit their right to freedom and even to life. But they cannot forfeit their right to be men, human, accountable beings, nor to be dealt with as such.

The present is a time in which much needs to be done for the peaceful abolition of slavery. Much, earnest, believing, persevering prayer should be offered to God, that He will turn men from their errors on this subject and lead them to give the enslaved their rights. These prayers should be accompanied with unwearied efforts in the domestic circle, in the meetings for conference and prayer, in the pulpit and by the press, to diffuse a correct interpretation of the teachings of the Bible relating to slavery. The churches must not only pass strong resolutions against this sin, but treat slaveholding as a sin of great magnitude. Many churches have passed very good resolutions on the subject, and then nullified their force by treating slaveholders, as though not guilty of any immorality. They have sent and received christian salutations to and from bodies in which slaveholding was practised. No wonder that so little regard has been paid to these resolutions. “Practice speaks louder than words.” Slavery is a monster evil. Its name is Legion. God placed man a little lower than the angels. Did He place him right? But where does slavery place him? Ah, where! With the beasts that perish? Lower still, with inanimate matter! In profane disregard of God, slavery annihilates that fundamental distinction, which He established between persons and things.

Let us then gird up our loins anew, with the truths of God, and wield this sword of the Spirit, manfully. Jehovah is on the side of right. Surely then we shall prevail.

Fraternally yours, DAVID THURSTON.
P. S. I enclose one dollar and would I were able to enclose \$100, for the Church Anti-slavery Society.

If Mr. Sloane gives a good review of Mr. VanDyke’s sermon, I hope it will be published and widely circulated. I have read Mr. VanDyke. But what perversion of scripture!

From Rev. J. C. Webster. †
To the President of a Convention of the Christian friends of the Church Anti-Slavery Society to be held on Wednesday the 23rd inst., at the “Church of the Puritans.”

DEAR SIR.—I have only just learned of the arrangement for your meeting. And I only regret that protracted sickness in my family, if there were no other reason, would prevent my attendance. I should love to unite in your deliberations and prayers.

You will assemble at a most momentous juncture of affairs in the history of our nation, and of the “irrepressible conflict” between liberty and slavery. A black and threat-

*President of the American Missionary Association.

† President of the Anti-slavery Church Society.

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ing cloud lies all along our southern horizon. We hear some of its distant thunders, and see some of its lightning flashes. But how extensively and distinctively the storm may rage is best known to Him, who has the elements of human passion entirely at his control. It is sad, indeed, to think of the bare possibility of a civil and fratricidal war. And, so far as I have been acquainted, the most earnest friends and advocates of the abolition of slavery have been pre-eminently the friends and advocates of peace. But the "Prince of peace" himself has said, "It must needs be that offences come, but wo to that man by whom the offence cometh," and again, "think not that I am come to send peace on earth; I come not to send peace but a sword." And it must be so, while the human heart resists the progress of divine truth.

But I cannot understand that even such consequences furnish a sufficient reason why Christians and the Christian Churches of our land should relax, at all, their moral and ecclesiastical efforts to "undo the heavy burdens, and let the oppressed go free." Though it may be too late now to save our country from a deluge of blood, it is possible for such efforts alone to mitigate its horrors, and to secure the effectual overthrow of slavery, and the permanent establishment of civil and religious freedom. If the Church of our country had not been neglectful of its duty to the oppressed by recognizing slaveholding as compatible with christian morality, our government had not been brought to its present verge of ruin. And if it is saved, it seems as though it can be only by the prayers and consistent labors of the truly faithful, who are willing to lose their lives, if need be, in the conflict.

The circumstances under which you meet are as conspicuous as they are momentous. The public attention was never so thoroughly aroused to the subject of slavery. And Christians and Christian ministers are coming to consider it more than ever, a moral and religious rather than, or as well as, a mere political subject. And the question whether slaveholding is right or wrong in itself, must be settled.

I hope the Divine Spirit will be with you, and guide you in all your deliberations. May fervent prayer be offered to this end. And while you are as harmless as doves, and wise as serpents, may you be as bold as lions in the expression and defence of truth. In this way, and to the end that the cause of the poor slave may be promoted, and the day of his peaceful emancipation may be hastened, I hope that your convention will contribute much towards calling the attention of all Christians to the claims of the "Church Anti-slavery Society," and to shew that though it be only a "donkey engine," its peculiarity is not that it derives its motive power from any main engine of larger pretensions, but that it has its own independent connection with the only effective source of influence, and the important office of spurring up machines of greater magnitude, and so more sluggish in their operation, to a more faithful discharge of their duty. At any rate, if God be for us and with us, we need not fear what man may say and do unto us. He was but a stripling who completed successfully with Philistia's boastful champion, though clad in a coat of mail, and that too with the insignificant means of a shepherd's sling, because God was with him and directed his aim. May grace, mercy and peace be with you all.

Truly yours,

Hopkinton, Mass., Jan. 20, 1861. J. C. WEBSTER.

From Rev. Justin D. FULLER.

ALBANY, Jan. 14th, 1861.

REV. HENRY T. CHEEVER,

My Dear Brother.—It would afford me pleasure to meet the honest and stalwart friends of humanity at the time specified in your letter. My views relative to the course best to be pursued are these:

Meet our "Southern brethren" on the "Bible platform,"—Insist that American slavery be made to submit to the "Bible doctrine," viz:

1st. That converts to Christianity be set free, once in seven years.

2. That the year of Jubilee be held sacred in fifty years. In other words, propose the 25th of Leviticus, as an amendment to the Constitution, and then take the 34th of Jeremiah as the woe pronounced by God, unless they agree to the conditions prescribed by God.

Try this, as a last resort. If rejected, then in the name

of God, proclaim a liberty "to the sword, to the famine, and to the pestilence."

In regard to our present embarrassments, I believe that the Union should be preserved; without war if possible; with, if necessary.

If war comes, let us offer freedom to the captives, proclaim liberty to all who shall join the advancing columns, pushing on to the subjugation of tyrants, and to the overthrow of the worst despotism now existing on the Western Hemisphere.

The Morning Star of freedom has risen. The sun will follow. Let us go forward resolutely, prayerfully, and righteously, remembering "That duty is ours, while consequences belong to God."

Hoping and praying that God may bless every course calculated to widen the area of freedom, and exalt the interests of men, I remain, as ever, yours in the best of bonds,

JUSTIN D. FULLER.

We do not suppose the writer seriously proposes to incorporate the Messianic law of the Jubilee into our Federal Constitution. He takes the slaveholders and their defenders on their own ground and shows their hypocrisy in claiming shelter under a system they would not adopt, but would resist, as fatal to their "peculiar institution," if it were attempted to be carried into execution. The proposition, in this view, is a fair and pertinent one—the irony resistless.—EDITOR.

For the Principia.

NATIONAL SOVEREIGNTY.

No. 27.

Now is the time for the Government of the United States, to show whether its sovereignty is a reality or a fiction. It is said that the State of South Carolina has seceded from the Union. She has done no such thing. The State in the true sense, has not acted in the premises. What is the State? It is the people organized into a government, to maintain law and right. But the secession is a lawless movement for lawless ends. The true purposes of government are not aimed at, by it. Moreover, it is not a free act of the people. Not half of them have even a nominal liberty to act. The portion nominally free are under a reign of terror. A few master spirits control the whole movement, not in behalf of the people, and for their good, but for their own despotic ends. But even if a majority of the people freely concurred in the movement, it would still be against the peace and dignity of the State. It makes no difference with the character and validity of the movement whether the actors number nine-tenths of the population or only one-tenth. To be an authorized State measure it must be in behalf of *all the people, and for their benefit*. But if the State does not act in her true capacity, who are the actors? They are certain persons who are citizens of the United States, and at the same time citizens of South Carolina. What are they doing? They are attempting to wrest a State from the Union for purposes opposed to the rights and welfare of both. What is the nature of their act? It is an act of double treason. Why is it *double treason*? Because it is both against the Union and against the State of South Carolina. What is the duty of the General Government? It is to protect South Carolina against treason, and maintain its own sovereignty. How does this appear? Suppose a foreign power had wrested South Carolina from the Union for the very same purposes which the seceders have in view. Would anybody question the obligation of the National Government to recover that State, and restore the people to the privileges of the Union? And is the obligation less imperative, when the breach is made by treason and not by foreign aggression? Certainly not. But it may be said, if the people choose to go out of the Union, the case is different from their being forced out by a foreign power. True, if they are *unanimous* in the choice. In such a case, the only question would be whether the National Government should tolerate treason against itself. But if *any* of the people, however few, continue loyal to the Union and desire to remain in it, they have a claim upon the National Government to be protected in the enjoyment of their desire. It would be faithlessness in the Government to abandon them. But, says an objector, if the National Government puts down secession by force, blood will flow. It certainly will if traitors who stand in habitual fear of unarmed slaves, dare to meet the Federal power in armed resistance. But the ruling power, as the minister God, must not bear the sword in vain. Who will confide in a government that connives at treason? Should the slaves of South Carolina,

who are a majority of the people, find means to get the Government of the State out of the hands of their masters, and attempt to administer it as a member of the Union, in a Constitutional manner, how many voices would be raised, regardless of carnage, for an interposition of Federal power to put them down! The slave interest is never sparing of blood poured out for itself. After all, who believe that South Carolina, or twenty South Carolinas confederated, would dare to contend in arms with the Federal Government, if that Government showed a determined purpose to put down rebellion? If she does it, she will do it for the sake of the slave interest. But how long is it since that interest invoked the aid of that same Federal Government against an invasion of twenty men?

I. S.

WAY-MARKS IN THE MORAL WAR WITH SLAVERY.

BY REV. HENRY T. CHEEVER.

NO. XXII.

Non-communion with slaveholders, in Scotland.

We learn that the vital principle adopted by the Church, Anti-slavery Society, and practically enforced by certain small bodies of Christians in *this* country, of refusing fellowship and communion to slaveholders, is re-affirmed in the old country, in such a way that it will tell powerfully upon the slave system.

Recently, in Aberdeen, Scotland, a family from Louisiana presented themselves for communion in an Episcopal Church, when it occurred to the minister to inquire if this man was a slaveholder, and finding that he was, he said to him: "Well sir, if that be the case, you cannot be received to christian communion in this church." The slaveholder had therefore to depart, with that rebuke of his sin, as justly excluding him from the communion of the saints.

What will the *Independent* say to such "fanaticism" in Scotland, a practical case of what it has declared to be "*the almost universally repudiated principle of Church discipline.*" Such cases will multiply; as the eyes of Christendom get open to the hideous enormity of the crime of holding property in man. But Rev. Mr. Van Dyke goes unrebuked as yet, by his co-presbyters, for teaching in the old school Presbyterian pulpit, of Brooklyn, that, "to assert that the idea of property in man is an *abomination* and a crime, blasphemous the name of God and His doctrine." And Rev. Dr. Palmer of New Orleans, without losing caste or credit in the ministry, publicly insists that the South ought to secede, even at the bayonet's point, because the North will not agree to its being what he calls "*the sacred providential trust, committed by Almighty God to the South, to preserve and transmit our existing system of domestic servitude, with the right, unchallenged by man, to go and root it* self wherever Providence and nature may carry it."

What will christians in England and Scotland say to such monstrous perversion and apostacy in the American Pulpit? Are we mistaken in expecting such a blast of holy indignation and rebuke from the old world, as has never blown upon the new before?

H. T. C.

The case of non-communion related above, is no new thing in Scotland or in England. What the "*Independent*" will think of it, we cannot say. But we remember how indignant the *N. Y. Observer*, was, upwards of 25 years ago, when it was announced that British churches, generally, declined communion with slaveholders.—EDITOR.

The Fugitive Slave Case at Toronto.—A writ of habeas corpus issued.—In the Court of Queen's Bench, at Westminster, on the 15th, Mr. Edwin James applied for a writ of *habeas corpus* to bring up Anderson who was formerly a slave in America, in order that he might be discharged. The affidavit on which the movement was made, was sworn to by Mr. Chamewzow, Secretary of the British and Foreign Anti-Slave Society; and it declares that Anderson is a British subject, and was domiciled in Toronto, but is now imprisoned under no legal warrant or authority whatever, untried and unaccused of any crime known to English law. The judges retired to consider, and on their return, Chief Justice Cockburn said the Court was of opinion that the writ should issue. They were at the same time quite sensible to the convenience that might result from the exercise of the power of that Court, and that it might be looked upon as incompatible with that liberty of colonial independence which happily had so long prevailed between England and her colonies. It was clear, however, that that Court had jurisdiction, and they had several eminent authorities for issuing the writ.

The Principia.

NEW-YORK, SATURDAY, FEBRUARY 2, 1861.

THE ALTERNATIVE.

A writer in the *Congregational Herald*, Chicago, has the following:

"In the present attitude of freedom and slavery, one of the following measures must be adopted. 1. A peaceful separation, or, 2. War, or, 3. Compromise. I mention them in the order of bad, worse, worst."

We beg leave to suggest a *fourth* alternative, which, instead of being either "bad, worse, or worst," is good, better, and best, being the express command of infinite goodness and wisdom, namely, a national proclamation of "liberty throughout all the land, unto all the inhabitants thereof." This would take away all occasion for either separation, war, or compromise.

The petty oligarchy that now overawes the nation would then be overawed itself, and submit peacefully, begging for the protection of the Union, instead of separation from it, suing for peace, instead of either proclaiming war, or demanding compromise.

How long will it be before those who think they believe in the plenary inspiration of the Scriptures, and who would be shocked at the proposal to exchange *their* guidance for that of human reason, will submit to be guided by their most explicit and authoritative commands, instead of following the will-o'-wisp light of their own worldly wisdom and human reason?

The Bible "alternative," clear as the noon-day sun, is NATIONAL ABOLITION or NATIONAL DISORGANIZATION. Who can help reading it now, in the public journals, as well as in the Bible.

And besides, anything short of National Abolition IS "compromise," giving up one-half of the nation to the arch-fiend of slavery, when God commands us to proclaim liberty throughout ALL the land, unto all the inhabitants thereof; Giving up one half the nation to Satan, to purchase his gracious permission to retain freedom in the other half! We have heard of "infidel abolition," but is this *Bible* abolition?

GERRIT SMITH IN CANADA.

Gerrit Smith has been doing a good work in Canada. We have just been reading, in the *Toronto Globe*, tri-weekly, of January 21, his noble speech at Toronto, Jan. 15, in behalf of the fugitive slave Anderson, whose rendition is claimed by our Government, on a charge of murder, for killing Seneca Digges, one of his pursuers. A court in Canada, had decided to give Anderson up to the American authorities, but from this decision there was appeal. Hence the occasion for the speech, which occupies nearly six long columns folio, in the *Globe*. It is one of the happiest efforts of Mr. Smith, and must have produced a deep and salutary effect. His thorough acquaintance with British and American law was brought to bear effectively upon the case. His allusions to pertinent facts in British and American history, and his ready and apposite quotations from prominent men in both hemispheres, his familiarity with the Ashburton treaty, and his personal conversation in respect to it, with Lord Ashburton himself, gave him advantages which were well improved. It was perfectly in place, also, for Mr. Smith to examine, as he did, the bearing of our Federal Constitution on the case, and to disabuse his hearers of the impression that it contains compromises and stipulations in favor of slavery and requires the rendition of fugitive slaves. More than all in weight and power, were his appeals to the paramount authority of the Divine law, and the irrepealable obligation of moral right.

Among his citations, was one from Gov. Seward, who, in declining to comply with a requisition of the Governor of Virginia, for the rendition of three men who had abducted a slave from Virginia, said,

"I remain of opinion that a being possessed of the physical, moral, and intellectual faculties common to the human race, cannot, by the force of any Constitution or laws, be goods or chattels, or a thing."

Discussions on Civil Government at the 1st Congregational Church, corner of South Third and Eleventh Streets. Question for next Thursday evening, Feb. 5—"What is law?"

SLAVERY AND SUGAR.

The *N. Y. Tribune* states, that although the export of sugar from Jamaica before emancipation was 200,000 tons per annum and is now reduced to 45,000 tons, yet that all the English sugar islands together, exported about three times as much as in the best year of Slavery, beside consuming as much as they wanted. From some cause, it is certain that W. I. sugars are cheaper and of far better quality than in the times of slavery. The great cry of the slavery party, before emancipation, used to be, that if slavery were abolished we should have to pay an exorbitant price for sugar and be unable to get an adequate supply, at any rate.

Just so they now talk about cotton, as though nothing could be produced, if the cultivators were honestly paid for their labor!

THE TRIBUNE is continually harping upon its new plan of conciliating the border slave States by proposing to compensate them for their slaves, and make them free States. It might as well spare itself the labor. It will meet no favor from the slaveholders. And besides, if the border States are to be compensated, the seceding States will expect the same, if they come back into the Union, and abolish slavery—which the Tribune omits, in its estimate.

"RATHER GREEN."

Our neighbor of the *N. Y. Times* is just rubbing open his eyes—

"It looks very much as if these compromises were enacted as the condition of Mr. Lincoln's coming into power at all. The idea pervades the whole compromise pressure, that unless concessions are made which shall satisfy the South before the 4th of March, the new Administration will not be permitted to assume the reins of Government. This really seems to be the issue tendered to the Republican Party—either to abandon what are regarded as its characteristic and essential principles,—or to be excluded from the Government which the people have intrusted to their hands."

Who has supposed that the demand—or that the proposed measures of "pacification" to meet the demand, were for any purpose not including the settlement of this question? Who that has read Seward's Speech, and especially Sherman's, can fail to understand them as addressing themselves to that question?

News of the Day.

DISGRACEFUL SYCOPHANCY AND ATROCIOUS RASCALITY.

The following stands in the *N. Y. Tribune* without note or comment. The Tribune is crying out against Republican compromises. Has it nothing to say against proceedings like these?

If this is a foretaste of Republican rule, may God, in his mercy, deliver us from it, in some way, even if it be by a pro-slavery capture of the Capitol, and the breaking up of the Government. If Republicans can tolerate this, the infamy of the nation is full.

Correspondence of the *N. Y. Tribune*.
FUGITIVE SLAVE CASE.

CLEVELAND, Jan. 24, 1861.

The agent who was sent to Virginia to collect testimony on behalf of the fugitive having returned, the consideration of the case was resumed yesterday at 2 p. m. by Commissioner White, before a very large audience.

John Goshom the Father of the claimant, testified that he purchased Lucy about ten years since, in Richmond, and that she remained his slave until four years ago, when he gave her to his son, from whose house she escaped in October last.

Two officers testified that Lucy stated to them that the reason she ran away was because she had heard that her master was going to sell her South.

This closed the claimant's evidence. The testimony taken by the agent of the fugitive in Virginia, being the depositions of two of the daughters of the claimant, was then read, which, instead of showing that the woman had been taken voluntarily into a Free State, showed that her story was entirely false, and that she had escaped by stealth.

Thereupon Judge Spaulding in a few remarks admitted her status as a slave under the laws of Virginia, her escape therefrom, and that by the provisions of the Fugitive Slave act she must be returned, and *peaceably* returned. Mr. Barlow, counsel for the claimant, followed in a short speech, stating that one great object in claiming this fugitive had been to see if the people of Northern Ohio would execute the law, and he was gratified in being able to say that the citizens of Cleveland had come up to their duty manfully, and had placed no impediments in the way of its faithful execution, and in behalf of the claimant he thanked them.

Thereupon the Commissioner made an order surrendering the fugitive, and ordering the Marshal of this district to deliver her to her master in Virginia.

The Commissioner having retired from the bench, Mr. Goshom, senior, was called on for a speech. He said he had no language to express his gratitude for the manner in which he had been treated by the citizens of Cleveland. His mission, urged upon him by the Union-loving citizens of Wheeling, was in many respects an unpleasant one, but he hoped the result would be like oil poured upon the troubled waters of our nation's troubles. I have no office to gain, said he; I want to preserve the Union, and the Union must be preserved. The South has been looking for such a case as this, to see if here the Constitution and the laws could be enforced. He proceeded at some length in the same vein and was vociferously applauded.

The Marshal, Mr. Johnson, then addressed the meeting, and read the law under which he was bound to act, and the penalties for its resistance. He added that after the slaves should be upon the soil of Virginia she could be purchased and that he would contribute one hundred dollars toward the object.

Mr. Slade, Jr., esq., of this city, then offered two resolutions, the substance of which was, that however much the execution of the Fugitive Slave law may be repugnant to our feelings, yet, the same having been decided by the highest judicial tribunal of our country to be constitutional, we will not ourselves forcibly resist its execution, nor will we permit others to do it in our midst. These resolutions were received with warm approbation, and evidently echoed the sentiments of the meeting; but, Judge Spaulding moving in their stead that the Marshal be requested to proceed to Wheeling to-morrow morning with the fugitive, accompanied by the smallest possible force, and that this meeting give him a unanimous assurance that he shall not be molested or interfered with, in the least; and, the Judge stating that he preferred his own resolution to those of Mr. Slade, the former were withdrawn by their mover, and that of Judge Spaulding adopted *unanimously*.

This morning the Marshal, with only two aids, took the fugitive to the depot, and left without molestation or disturbance.

Thus has ended this fugitive slave case on the Connecticut Western Reserve in Ohio—a case appealing strongly to our sympathies, and occurring in the stronghold of Republican principles, but where the profound conviction that submission to the laws is the first duty of a citizen in a free Government has prevailed over all. Henceforth let no man charge that Republicanism is synonymous with rebellion and revolution. Upon the altar of our country we have made this sacrifice—a sacrifice made willingly, and not from fear, for the Government has at no time had a tithe of the force here necessary to have retained this slave, had the Republicans determined to rescue her. I need hardly add that Judge Spaulding has been for many years regarded as a radical man in his views upon the question of slavery.

I have good reason for stating that Mr. Goshom would never have pursued his slave had it not been for the urgent solicitation of the Union-loving citizens of Virginia, who desired to show to the Disunionists of that State that Ohio, and especially the Western Reserve of Ohio, is loyal to the Constitution and the laws.

Judge Spaulding is a flaming Republican, and so is Mr. Slade, Jr. Esq., a son of the late Ex. Gov. Slade of Vermont who is supposed to be the writer of the above!

And so this innocent female has been deliberately kidnapped by Republican politicians, and sent back into the brothel of slavery, on purpose to demonstrate to the slaveholders the loyalty of the Republicans of Ohio, "especially the Western Reserve!" What will the "Oberlin rescuers," who voted the Republican ticket say to this?

THE PRESIDENT'S MESSAGE.

To the Senate and House of Representatives of the United States.

I deem it my duty to submit to Congress a series of resolutions adopted by the Legislature of Virginia on the 19th inst., having in view the peaceful settlement of the existing questions which now threaten the Union. They were delivered to me on Thursday, the 24th inst., by Ex-President Tyler, who has left his dignified and honored retirement in the hope that he may render service to his country in this its hour of peril. These resolutions, it will be perceived, extend an invitation to all States, whether slaveholding or non-slaveholding, as are willing to unite with Virginia in an earnest effort to adjust the present unhappy controversies in the spirit in which the Constitution was originally formed, and consistently with its principles, so as to afford to the people of the slaveholding States adequate security for their rights, to appoint commissioners to meet on the 4th day of February next, in the city of Washington, similar commissioners appointed by Virginia, to consider, and, if practicable, agree upon some suitable adjustment. I confess, I hail this movement on the part of Virginia with great satisfaction. From the past history of this ancient and renowned commonwealth, we have the fullest assurance that what she has undertaken she will accomplish, if it can be done, by able, enlightened and persevering efforts.

It is highly gratifying to know that other patriotic States have appointed and are appointing Commissioners to meet those of Virginia in council. When assembled they will constitute a body entitled, in an eminent degree, to the confidence of the country. The General Assembly of Virginia have also resolved "that Ex-President John Tyler is hereby appointed by the concurrent vote of each branch of the General Assembly a commissioner to the President of the United States, and Judge John Robertson is hereby appointed, by a like vote, a Commissioner to the State of South Carolina and the other States that have seceded, or shall secede, with instructions respectfully to request the President of the United States and the authorities of such States, to agree to abstain, pending the proceedings contemplated by the action of this General Assembly, from any and all acts calculated to produce a collision of arms between the States and the government of the United States. However strong may be my desire to enter into such an agreement, I am convinced that I do not possess the power. Congress, and Congress alone, under the war-making power, can exercise the discretion of agreeing to abstain from any and all acts calculated to produce a collision of arms between this and any other government. It would therefore be a usurpation for the Executive to attempt to restrain their hands by an agreement in regard to matters over which he has no constitutional control. If he were thus to act they might pass laws which he should be bound to obey, though in conflict with his agreement. Under existing circumstances my present actual power is confined within narrow limits. It is my duty at all times to defend and protect the public property within the seceding States so far as may be practicable, and especially to employ the constitutional means to protect the property of the United States, and to preserve the public peace at this, the seat of the Federal Government. If the seceding States abstain from any and all acts calculated to produce a collision of arms, then the danger so much to be deprecated will no longer exist. Defence and not aggression has been the policy of the administration from the beginning: but whilst I can enter into no engagement such as that proposed, I cordially commend it to Congress, with much confidence, that it will meet their approbation to abstain from passing any law calculated to produce a collision of arms, pending the proceedings contemplated by the General Assembly of Virginia. I am one of those who will never despair of the republic. I yet cherish the belief that the American people will perpetuate the Union of the States on some terms just and honorable for all sections of the country. I trust that the mediation of Virginia may be the destined means, under the providence of God, of accomplishing this inestimable benefit. Glorious as are the memories of her past history, such an achievement both in relation to her own fame and the welfare of the whole country, would surpass them all.

(Signed) JAMES BUCHANAN.

WASHINGTON CITY, Jan. 28, 1861.

The Railroad convention, which was in session at Washington, unanimously passed resolutions in favor of the Crittenden compromise.

The Crittenden resolutions passed the Senate of New Jersey, by a vote of 11 to 6.

OSWEGO, N. Y., Thursday, Jan. 24, 1861.

The Susan B. Anthony Garrisonian meeting came off here this afternoon, in Doolittle Hall. There was no disturbance whatever.

A bill to repeal the Personal Liberty law of Rhode Island has passed both the Senate and House of Representatives of that State, by large majorities.

A letter from Capt. Doubleday, dated at Fort Sumter, Jan. 17 and 20, denies the report of mutiny among the garrison, and states that the command is in cheerful spirits, and prepared to defend the Fort to the last, if attacked, and contradicts the report in the Charleston papers about the condition of the troops, &c. He writes that mortars have been planted on Cummings's Point, the nearest land to Fort Sumter, by South Carolina troops, and that two steamers watched the Fort all the night of the 19th. Provisions have not been furnished by the Charlestonians. It is also reported here from Charleston that the mortars in Fort Sumter can surely throw shells into the city.

Everything is being put in readiness for the concentration of the officers and such troops as can be made available for the protection of the Federal capital. Fears are still excited by warnings. There is a report that ex-Governor Wise has advised some friends to retire from the city. Still, with the preparations made, little danger need be apprehended. The Army Quartermasters have contracted for one hundred men near the capital. All is done by way of precaution; but not from any serious apprehensions.

From The Natchez Courier, Jan. 10, 1861.
A Mississippi paper pronounces the secession of that state null and void.

We presume that ere this reaches our readers' eyes, a majority of the Convention of ninety-nine gentlemen now assembled at Jackson, will have proclaimed Mississippi out of the Union. If it has been done irrespective of any vote of the people sanctioning it, it is worth only the paper upon which the ordinance has been written, unless the people, by sufferance and tacit consent hereafter, approve it. A peace-

ful revolution [and secession but claims to have that peaceful character] must have the assent of the people.

In the language of Quitman:

"The acts of the Convention will not be binding until they shall have been ratified by a vote of the people."

In the words of Wiley P. Harris:

"We hold it to be our duty to submit our action to the people of the State. * * * It is a universal rule—one never hitherto violated in the practice of any State in the Union—that such should be submitted to the people for their judgment. * * * Hence the palpable necessity that their (the people's) opinion should be had before any supreme rule of action, any law, any great principle, should be imposed upon them."

The Constitution of the State is what we are sworn to obey. It prescribes the method of its own alteration. That method has not been followed, and yet the Constitution will be essentially altered. Unquestionably the people of the State can revolutionize. A majority of them can call a Convention to provide a new Constitution. But the question of "Convention or no Convention" has never been submitted to them. It is also possible that a Convention can be called by the Legislature without the assent of the people, though in our opinion a very questionable proceeding; but its acts, in that case, can be valid only when they have received the affirmative vote of the people. Of the 70,000 voters of Mississippi, not 45,000 voted for members of the Convention, and of these only a lean majority, or one falling far below the expectations of the disunion leaders, voted for immediate Secession candidates.

MILLEDGEVILLE, Jan. 24, 1861.

To His Honor MAYOR WOOD:

Is it true that any arms, intended for and consigned to the State of Georgia have been seized by public authorities in New-York. Your answer is important to us, and to New York. Answer at once.

R. TOOMBS.

To this insolent missive the Mayor returned the following craven answer:

The Hon. ROBERT TOOMBS, Milledgeville, Ga:

In reply to your dispatch, I regret to say that arms, intended for and consigned to the State of Georgia, have been seized by the police of this State, but that the City of New York should in no way be made responsible for the outrage.

As Mayor, I have no authority over the police. If I had the power, I should summarily punish the authors of this illegal and unjustifiable seizure of private property.

FERNANDO WOOD.

Arms for the South.—Gen. James of Rhode Island had contracted with the State of Alabama to furnish them with some of his famous breech-loading cannon; but since secession he has written the authorities that all the money in Alabama would not induce him to send them a gun now.

The steamer Joseph Whitney, which sailed from Boston on the 10th inst. with 80 United States troops for the relief of Fort Jefferson, at Tortugas, has been heard from. She succeeded in her mission.

The steamship Etna, from Liverpool, Jan. 16, and Queenstown 17, arrived yesterday with four days later news and \$1,500,000 in specie. It is stated that, rifled cannon had been shipped from Liverpool for South Carolina. The cultivation of cotton in Asiatic Turkey was receiving some attention in England. A writ of habeas corpus had been issued by the Court of Queen's Bench to bring Anderson, the fugitive slave, from Toronto to England, for final trial. Orders have been given by the French Government allowing the free circulation of foreign newspapers in the Empire. Hostilities had been suspended at Gaeta. A general amnesty has been proclaimed in Prussia.

Kansas admitted—The House has passed the Senate Bill admitting Kansas as a State of the Union.

Mr. Iverson of Georgia has taken "a pathetic farewell of the Senate" and returned home, to help on the rebellion. His "pathetic" address abounded in threats and vituperation, like the following:

"You may whip us, but we will not stay whipped. We will rise again and again to vindicate our rights and liberty, and to throw off your oppressive and accursed yoke, and we will never cease the strife until our whole white race is extinguished, and our fair land given over to desolation."

"*Rights and liberty!*"—What can these mean, from the lips of such a man? The right to violate the equal rights of his brother!

The Border Convention.—The Tribune says that the soundest and discreetest Republicans at Washington do not favor the proposed Convention of the Free States. They fear the effect will be to patch up a Crittenden compromise in some form, which they believe would increase the present difficulties. Quite sensible.

The Crittenden Compromise.—The Tribune says:

"We have positive information from Washington that a Compromise, on the basis of Mr. Crittenden's, is sure to be carried through Congress either this week or the next, pro-

vided a very few more Republicans can be got to enlist in the enterprise."

Maj. Anderson's supplies.—Before Maj. Anderson transferred his command from Fort Moultrie to Fort Sumpter, he was supplied with provisions under contract, from Charleston. Since the recent understanding with Gov. Pickens, the terms and extent of which have not yet been officially communicated to the War-Department, the old arrangement has been resumed, and he is now furnished as heretofore. His letters are received and forwarded regularly, and in order that it may be known immediately here whether perfect communication is kept up, a daily report from the Fort is made to Government.

The protection of the capitol.—After much hesitation and delay, arrangements were made to-day for the protection of Washington, which will insure it against any probable danger from conspiracy within or invasion without. Another company of light artillery will be brought here tomorrow from Fort McHenry, which is to be substituted there by one from West Point. This company, and the present troops, are to be posted at different parts of the city, under a military organization so perfect that all may be concentrated, within a short time, effectively. The conspirators and their allies are much exercised by the presence of this precautionary force, but mainly because it disconcerts and defeats their well-understood plans, and stops the consummation of disunion, which contemplated the seizure of this capital and archives as part of the rebel programme. The Baltimore Sun this morning raised its disunion mask sufficiently to abet this conspiracy without much indirection.

Georgia and the Slave Trade.—The Georgia Secession Convention has adopted an ordinance re-enacting the United States laws prohibiting the African Slave trade. What does this mean? Are the large slaveholders unwilling to cheapen the price of slaves, and elevate to an equality with themselves the petty owners of a single slave? How will the negro-less masses, the bone and sinew of the secession movement, relish that? Or is the ordinance a mere ruse to cheat the North and the negro raising border states? Time will determine.

Union men in Georgia.—Richmond, Jan. 27, 1861.—Intelligence has reached here that previous to the passage of the Georgia Ordinance of Secession, Harrison W. Riley, a prominent citizen of the mountain region of that State, proclaimed in another part of Georgia, that he was on his way home, and intended to raise a party and take possession of the United States Mint at Dahlonega for the United States Government in case Georgia passed a Secession Ordinance.

His declarations caused considerable excitement at Milledgeville, and the Governor was requested to send a military force to Dahlonega, but had not done so at the date of the advices.

On the same authority as the above, we learn that there is a considerable Union element in the mountains of Georgia, and an anti-secession meeting was held in Pickens county, when they heard of the passage of the Secession Ordinance. The old stars and stripes were run up, and the demonstrations of resistance to secession were emphatic and unequivocal.

The impression however, was, at Milledgeville, that the people of Georgia will generally sustain the Ordinance of Secession, and co-operate in the formation of a Southern Cotton States Republic.

To the Assoc. Press.

Washington Monday, Jan. 28.—It is now certain that private letters have been received from Mr. Lincoln, urging his friends to conciliation and compromise, and it is stated that he indicates the border State resolutions as a reasonable basis of adjustment.

The assurance is given that this information is reliable; Soon after the Electoral vote shall be counted in the presence of the two Houses of Congress, on the second Wednesday in February, Mr. Lincoln will acquaint the public with his views on the pending crisis. Heretofore he has not felt that it was proper for him in advance of the official declaration of his election to take a prominent part in the direction of political affairs.

The friends of the Union are much encouraged by the prompt responses to the invitations for Commissioners from the several States to meet in Convention here on the 4th of February, and it is believed the action of the Convention will command the support of a large majority of both branches of Congress.

[If the above is to be relied upon, and if nothing should mar the programme, the Republican administration will come into office as fully under the thumb of the slave power as any Administration that has preceded it—in some respects more so—and its subjection will be all the more complete and degrading, for the previous professions and show of the party, to rid the country of that control. It is the whipped spaniel that is best governed.—Editor.]

Secession of Louisiana.—The Louisiana Convention has passed an ordinance of secession.

South Carolina unappeasable.—The Legislature, in a series of resolutions sent to the Legislature of Virginia, has the following:

Resolved unanimously. That candor, which is due to the long continued sympathy and respect which has subsisted between Virginia and South Carolina, induces this Assembly to declare with frankness that they do not deem it advisable to initiate negotiations when they have no intention to promote the ultimate object in view—that object being, as declared in the resolution of the Virginia Legislature, the procurement of amendments or new guarantees to the Constitution of the United States. Adopted unanimously.

Resolved unanimously. That the separation of South Carolina from the Federal Union is final, and she has no further interest in the Constitution of the United States, and that the only appropriate negotiations between her and the Federal Government are as to their mutual relations as foreign States. Adopted unanimously.

Pennsylvania Legislature.—*Harrisburg Monday, Jan. 28, 1861.*—In the Senate to-day Mr. Smith of Philadelphia offered a bill authorizing suits to be brought against cities and counties where fugitive slaves may be rescued by mobs with violence—the cities and counties to recover a penalty inflicted upon themselves from the individuals aiding in the rescue; the individuals shall be punishable with a fine of \$1,000, solitary imprisonment for three years, or either penalty. The same gentleman offered a resolution authorizing the Governor to appoint five Commissioners to meet the Virginia and Maryland Commissioners at Washington on the 4th of February.

The surrender of Fort Sumter is demanded of the Federal Government, by Gov. Pickens, of South Carolina, through Col. Hayne, his agent at Washington. "The alternative being an immediate attack upon it."

U. S. Senate.—The Fugitive Slave law introduced to-day, (Jan. 28) in the Senate by Mr. Douglas is considered a thorough and effective measure, obviating the objections to the present statute, and securing complete efficiency.

The Convention of Louisiana did not dare to submit their ordinance to the people, a proposition to that effect being voted down, 84 members shouting Nay, while only 45 gave their voices in the affirmative.

Cassius M. Clay is in Washington advocating the admission of New-Mexico by way of a sop to the Border States. As New-Mexico must come in either as a Free State or as a Secession State, we don't perceive the excellence of this complicated project.—*Tribune.*

The Floyd presentation by the Grand Jury.—The Grand Jury has made three presentments of Ex-Secretary Floyd, first, for maladministration in office; second, for complicity in the abstraction of the Bonds, and third, for conspiracy against the Government.

Mr. Lincoln.—*A dispatch from Springfield, Ill.*, states that it is positively settled that Mr. Lincoln will start for Washington on Feb. 11, proceeding thence via Lafayette, Indianapolis, Cincinnati probably, Columbus, Cleveland and Buffalo, to Albany. Thence he will go to Harrisburg direct, it is supposed, and so, through Baltimore to the Capital. Whether he will visit New-York and Philadelphia, is not known. The journey is to be accomplished in ten days.

The Louisiana Seceders have seized the U. S. Marine Hospital, below New-Orleans and turned the 216 inmates into the streets.—Characteristic!

Gov. Morgan of New York recommends to the legislature the appointment of Commissioners to attend the Border State Convention, the 4th of February.

Pro-Slavery mob in Boston.—The Massachusetts Anti-Slavery Society attempted to hold its annual Meeting in Tremont Temple, January 24. They were visited by rioters, who annoyed them more or less, during the day. Under pretense of preserving the peace, Mayor Wightman interposed, dispersed the meeting, and closed the Hall. The Society, on the next day, met in their own building, and completed the transaction of their business. In the State Legislature, a proffer to the Society of the use of the Representatives Hall was lost by a vote of 136 to 69.

A bill was introduced giving the Governor power, in case of apprehended attack on a lawful public meeting, to order the Sheriff or militia to proceed thither and protect the peace.

The Personal Liberty bill and State Police projects are gaining friends.

Re-inforcements for Fort Sumter.—Washington, Jan. 25, 1861. There is no longer any doubt that the government have sent forces to relieve forts Sumter and Pickens. The administration do not regard this action as any declaration of war on the part of the government, but as simply a duty. The authorities of Charleston and Pensacola understand this, and if they choose to be the aggressors and make the attack they must take the consequences.—*Herald*

KENTUCKY.—The legislature has declined to call a State Convention.

Another pro-slavery mob has disturbed an Anti-Slavery Convention at Syracuse. That City and County, if we mistake not, is in the hands of the Republicans. Is the triumph of the Republican party to be signalized by a revival of mobs against abolitionists, to whom that party is indebted for its success? We shall see.

A Union Compromise meeting has been held at Detroit comprised of "prominent Democrats and Republicans."

Resolutions were adopted favoring the admission of the territory south of 36° 30', as a state with or without slavery, and all north of that line as free; the amendment of the fugitive law to prevent kidnapping; the repeal of the personal liberty laws; the prevention of interference by Congress with slavery in slave states, southern dock-yards, &c., and with the internal slave trade; proclaiming non-interference with slavery in the District of Columbia, except with the consent of the people of Virginia, Maryland and the District, and in favor of the perpetual prohibition of the African slave trade.

Three delegates were appointed to proceed to Lansing to urge the Legislature to repeal the Personal Liberty law.

Mr. Van Wyck of New York, Representative in Congress, told the House, the other day, that "the cause of secession is not agitation, but Slavery itself." Very good. Why not propose a removal of that cause?

Our correspondent at Washington states that a plot to assassinate General Scott has been detected, and that the would-be assassins are from Mississippi and South Carolina.—*Tribune.*

In the United States House of Representatives, Thaddeus Stevens of Pennsylvania, made one of the best speeches of the session. He declared that no compromise could now be made. When six States are in open rebellion, our forts and arsenals seized, our flag insulted, and armies in the field against the Government, he had no hope that concession, compromise, or any other humiliation would have any effect.—*Tribune.*

Mr. Lincoln's views.—The Tribune denies that Mr. Lincoln is in favor of Mr. Crittenden's Compromise, as had been stated in the Herald and Express, and quotes Mr. Lincoln as saying:

I should regard any concession in the face of menace as the destruction of the Government itself, and a consent on all hands that our system shall be brought down to a level with the existing disorganized state of affairs in Mexico.

Washington, Jan. 29.—The leading secessionists in the city have demanded of the President definite information whether reinforcements have been sent to Fort Pickens.

Mr. Buchanan having declined to answer the question, he was informed that his refusal would be understood as a reply in the affirmative.

Apprehensions are entertained that telegraphic dispatches have been forwarded by the secessionists revoking the order to refrain from attacking the fort.—*Post.*

Washington, Jan. 29, 1861.

It is understood that the President authorized despatches to be sent to Pensacola to-day, to the commander of the Brooklyn, not to enter the harbor of Pensacola, or to land any troops at Fort Pickens, unless that post should be attacked. He is ordered to act strictly on the defensive, and to give no pretext for an attack.—*Herald.*

Kansas in the Union.—The president has signed the Bill admitting Kansas as a State, and its representative, Mr. Conway, has taken his seat in Congress.

(Special Despatch to the Evening Post.)

POSITION OF SENATOR SUMNER.

WASHINGTON, January 30, 1861.—The report that Senator Sumner has approved the objects of the Convention which is to assemble here at the call of Virginia, is a mistake. Mr. Sumner regards that call as a part of the treasonable conspiracy against the general government, and does not see how northern men can have anything to do with it, unless they are ready in some way to play into the hands of the traitors.

Mr. Sumner has always held that any change by the North from its attitude of firmness and repose can have no other effect than the encouragement of treason.

(Special Despatch to the Evening Post.)

IMPORTANT FROM ALBANY.

ALBANY, January 30.—The Joint Committee on the Virginia resolutions have agreed to report in favor of sending ten Commissioners to the Peace Convention at Washington.

The Commissioners are to be required to act solely under the direction of the legislature of this state, and are to take no part in the proceedings of the Convention unless a majority of the non-slaveholding states are represented.

Messrs. McLeod Murphy and Brigham opposed this measure, but were voted down.

The debate last night on the resolutions of adjustment was animated. About fifty-five members of the Assembly

are in favor of the measure. It is not improbable that it will be adopted.

SYMPATHY AND AID FOR DR. CHEEVER.

ADDRESS BY CITIZENS OF DUNDEE, SCOTLAND.

To the Reverend G. B. Cheever, D. D., Pastor of the Church of the Puritans, New York, United States, America.

We the subscribers of this letter, were appointed by a very numerous and influential meeting of our fellow citizens, as a Committee to raise contributions, in order to help to maintain that cause which you have espoused, and in which you have been a sufferer. The small sum which will be duly transmitted to you we desire to be regarded as an expression of the sympathy which is universally felt here with the truths you have so boldly and so temperately advocated and of the regard which we feel for yourself as a minister of God's Word who, in trying circumstances has obtained grace to be faithful. The public meeting (presided over by Lord Kinnaird) which appointed us, unanimously and cordially agreed to the following resolutions, which will serve to indicate to you at once the object for which it was called and the tone which pervaded it:

1. Resolved, That the difficulties in which Dr. Cheever, of New York, has been involved in consequence of faithful and Scriptural testimony against the sin of slavery, are such as to require the aid, and call for the sympathy of the lovers of freedom and of God's truth.

2. Resolved, That these difficulties indicate but too clearly in what a fearful extent the Churches of America have become implicated in the sin of slavery, and the prevalence, even in the free States of the Union, of such sentiments on the subject as tend to palliate and render permanent a system which is contrary to the most fundamental principles of Christianity, and injurious alike to those who maintain and those who suffer under it.

3. Resolved, That slavery, as it exists in the States of the Union, both in its extent and in the nature of the laws by which it is maintained, is a blot upon the character of their political institutions, a scandal to the Churches of Christendom and to the nations of the civilized world; and, unless it be speedily abandoned, will prove ruinous to a commonwealth which otherwise might achieve the greatest and most beneficent results in advancing the religious and political interests of the human race.

We in this country feel at a loss to comprehend the position occupied in relation to slavery by most of the Churches in the United States, and these, moreover, the largest and most influential. It is true that, at no very remote date, Britain was a slaveholding country, and the Churches had tacitly acquiesced in the laws which maintained slavery. But that was at a time when men's minds had not been directed to the subject. No sooner were the doctrines of abolition agitated among us, than the Churches took the lead in the movement. Clergymen appeared everywhere as the advocates of manumission; and it was due in a great measure to their resistless appeals, that the Emancipation act was forced upon our Legislature. But in your country the doctrine of abolition seems to have received almost no response from the Churches, or only such a response as serves to palliate and excuse the sin of slavery, and to prolong its manifold evils. We cannot but regard such conduct as discreditable to the Christian profession which these Churches make, and as indicating great unfaithfulness to the truth which they are instituted to maintain.

Clergymen appeared everywhere as the advocates of manumission; and it was due in a great measure to their resistless appeals, that the Emancipation act was forced upon our Legislature. But in your country the doctrine of abolition seems to have received almost no response from the Churches, or only such a response as serves to palliate and excuse the sin of slavery, and to prolong its manifold evils. We cannot but regard such conduct as discreditable to the Christian profession which these Churches make, and as indicating great unfaithfulness to the truth which they are instituted to maintain. Nor is the position of your political men in relation to this question much more intelligible to us. Were slavery a system in harmony with the Constitution of your country, it would be more easy to comprehend how it should find its willing advocates among your politicians. But how there should be about four millions of slaves in a country, which proclaims it to be a fundamental article of its Constitution that "all men are born free and equal," is a fact almost surpassing belief, and one of the most marvellous inconsistencies which the history of nations has witnessed. We cannot believe that such strange incongruities will be permitted long to exist. Every year must add to the numbers and influence of the Abolitionists. It is in a spirit of hostility to the United States that we long for the deliverance from bondage of its slave population, but in a spirit of cordial love, that, if God will, the retribution which must follow upon the maintenance of that accursed system may be averted from your country. Entertaining such views and feelings, we cannot but deeply sympathize with you, and wish you God speed. Amid all the difficulties which beset your path, and the discouragements which usually attend such a movement as yours, we would seek to strengthen your hands for that work, in which you have already proved yourself such a worthy laborer. The cause you advocate is worthy of a costly sacrifice, and you have shown your willingness to make it. We thank God for the grace given you hitherto, and pray that it may be continued and increased.

Dear sir, be strong and of good courage. The mist of prejudice, and passion, and self-interest, will be lifted up, as you pursue your onward march. We have high hopes regarding America. Our hope and confidence is yet stronger in the power of that truth which is the fundamental one in Christian ethics, "As ye would that men should do to you, do ye even so to them." In the presence of that truth, she very cannot for a moment stand.

We are, rev. and dear sir, yours with much respect,

KINNAIRD;

WILLIAM WILSON, Free Church minister;

GEORGE GILFILAN, United Presbyterian minister;

ROBERT LANG, Congregational minister;

JAMES EWING, Free Church minister;

ALEXANDER
JAMES DONALD
P. H. THOMAS
ALEXANDER
GEORGE R.
EDW. CAINE
WILLIAM T.
PATRICK V.

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ALEXANDER HANNAY, Congregational minister; JAMES DODDS, Established Ch. of Scotland minister; P. H. THOMS, of Abulemo; ALEXANDER EUSON, merchant; GEORGE ROUGH, ex-Provost of Dundee; EDW. CAIRD, merchant; WILLIAM THOME, Justice of the Peace; PATRICK WATSON, merchant.

Extracts from the N. Y. Times, Feb. 1.

The President and Gen. Scott.—There is no longer reason to doubt that a serious rupture has taken place between the President and Gen. Scott, or that the former, for a week past, has been nearly as vacilating and wilful relative to the secession movement as he was before the discovery of Cobb, Floyd and Thompson's complicity in the disunion cabal.

Despite the protestation that no raids against the Capital are now contemplated, the General is very anxious on the subject, and feels that there is imminent necessity for a larger Federal force here to maintain the Government. I understand that it is anticipated that the trouble will ensue immediately after the Virginia election about to come off.

The Defence of Washington.—Gen. Scott thought at such a time, when the influence of a few leading men might throw the whole people of almost any community into a state of riot, it was judicious to provide at least for such contingency. There are now five hundred troops here, including marines; two additional companies are expected to night from Fort Hamilton.

The conspiracy to assassinate Gen. Scott.—I have been aware, for a fortnight past, that officers of the Government were in possession of information that a conspiracy was on foot looking to the assassination of Gen. Scott, and others; but whether evidences of the fact have been obtained, sufficient to warrant any action on the part of the officers of the law, has not yet transpired.

Florida Matters.—The Government construes favorably the failure to receive any news from Pensacola. The President now expresses the hope that a collision has been avoided. There is reason to believe that strong efforts have been made by the secession leaders here to induce Major Chase, in command of the State troops at Pensacola, to precipitate a collision by attacking Fort Pickens, for its effect upon Virginia and other border States. The instructions to the *Brooklyn* and *Macdonian* undoubtedly direct them to resist at every extremity any attempt of Florida troops to take the fort.

Family Miscellany.

For the Principia.

FRANK.

AN. ACROSTIC.

Far from thee flee every sorrow,
Roses strew each happy morrow,
And thy skies be ever clear;
N one for thee more glad would sorrow
K ind fates, than thy friend sincere.

For the Principia.

A QUESTION.

Come, let the wheel of life
Weave some strange web for thee,
Caught in the tangled mesh, oh, thou, most wise,
Where will thy wisdom be?

E. J.

From The World We Live In.

A LESSON OF LIFE.

BY "GEORGIA."

White as snow were the old man's locks,
Quivering with age his chin,
And the hand, with which he had toiled through life,
Was wan, and worn, and thin.

Little Mary sat upon grandpa's knee,
While he a story told
Of the "Long Ago," of the days gone by—
Of youth, though he now was old.

Mary listened, with looks intense,
To grandpa's story of yore,
Till his breath was spent, and his story old;
Yet still she begged for more.

Then he told her another, of equal length,
Which the child with interest heard,
Till, tired at length, she sweetly slept
In his arms, like a wearied bird.

And I watched the child, and pondered long
On the harmlessness of youth,
And I wondered if innocence such as hers
Would ever know aught but truth.

* * * * *

I saw her again, as time passed by,
And the heart of childhood's years
Was changed to that of the gay coquette
Who laughed at others' tears.

She was false as fair—no soul was there
In that eye of heavenly blue;
Ah! woe to those who laid their love
At her feet, and deemed her true:

Her gay laugh fell upon my ear
With the same clear, ringing sound,
That it had in those oiden, early days,
When it made my heart to bound.

But it came not from that same pure heart,
Free from all worldly guile,
And often I saw, instead of that laugh,
A scornful, haughty smile.

I pondered, and learned a lesson then,
A lesson fraught with pain—
That the germ of truth, once crushed in youth,
Ne'er springs to life again.

Willoughby, O.

For the Principia.

STORY FOR THE LITTLE FOLKS.

CHAPTER VII.

Little Joseph's mother was dead, and he had gazed upon her lovely features for the last time. Her sleeping dust had been conveyed to its silent resting place, and her spirit had returned to God who gave it. That was a sad and desolate home. No mother's arms were now extended to welcome her boy to her fond embrace. To whom, on earth, could he now turn for sympathy and protection, but his Father, in whom, he found a loving, noble and manly heart, full of tenderness and care for his well-being.

Thus were the heart of father and son knit together by the tenderest ties. In process of time Joseph dreamed a dream, and told it his brethren, and they hated him.

And yet again he dreamed and told it his brethren, and they hated him the more; but his father loved him, and made him a coat of many colors. But his older brethren went away to feed and take care of their father's flocks, lest the lambs should stray away and be lost, or the lion, bear or wolf should come and destroy them.

On a certain day the father said to Joseph, "go, I pray thee, and see whether it be well with thy brethren, and well with the flocks, and bring me word again," and he departed to seek his brethren; and when they saw him afar off they said "behold this dreamer cometh," and they conspired to kill him.

And when he drew near to them, they stript him of his coat and cast him into a pit, and then sat down to eat. And as they lifted up their eyes, they saw a company of Ishmaelites from Gilead, going down into the land of Ham, and they drew up Joseph out of the pit and sold him unto them for about ten dollars, and they carried him down into Egypt and sold him unto Potiphar.

Dear children, what must have been the feelings of that father, as the evening shades drew on, and Joseph came not back. And as the darkness of night settled down upon them, how anxiously did he watch, and call and listen for tidings of his boy, but no tidings came.

Oh, what a long and fearful night to that father's heart, as he thought that his boy might be weeping in loneliness, or devoured by the wild beasts of the wood. And then how his heart was rent with anguish, when the older brothers came home, bringing Joseph's coat dipped in blood, to make their Father think that he was torn in pieces by wild beasts. (Ah, cruel brothers, God saw your wickedness.)

And think of poor Joseph, far away from home, and friends and all the scenes he loved so well, a captive in bonds. In this case, Joseph's brethren were the kidnappers, the Ishmaelites the slavetraders, and Potiphar the slaveholder.

WILLIE. As Potiphar had paid his money for Joseph had he thereby got any right to hold him in bondage?

None at all, Willie, for Joseph's brethren had no right to steal and sell him to the Ishmaelites, and consequently could confer no right upon them to hold him in bonds; and they therefore could confer no right upon Potiphar to hold him as a slave.

MARY. Then Joseph had a right to escape whenever he had an opportunity, had he not?

Yes, and if any person had caught and sent him back to Potiphar, he would have been a kidnapper or manstealer, and the bible teaches us that such persons shall surely be put to death.

WILLIE. Can any person lose his just title to his natural rights, except he forfeit them by his crimes?

No, never, for as God gave us our rights, *He alone* has the rightful authority to deprive us of them; and He never will do it wrongfully. Persons sometimes forfeit their rights by their crimes, for instance, a man sets fire to

his neighbor's house, and it is burned; now by that wicked act he forfeits his right to liberty, and may be shut up in prison; but even there, he is not to be abused.

Again, a person murders his neighbor; now by that fearful crime he forfeits his right to his own life, as you will see by reference to Gen. 9 ch. 6 verse.

Dear children, God gave you your rights as a sacred trust, guard them with care, and never lose them by doing wickedly.

NELLIE. Have the slaves in our own country just as good a right to their freedom as Joseph had?

Yes, for the slaves first brought here, were stolen, as he was, and had a perfect right to their freedom, and the same is true of every generation of slaves since, down to the present time.

CHARLIE. Then they all have a right to escape from slavery. Good, good!

Yes, and ought to do it, when they have the opportunity, that they may learn their duties to each other, to their families, to their fellow men at large, and to their God.

MARY. Then it must be wicked to obey the fugitive slave bill, and send them back into slavery.

That is very true, and those who do it, are kidnappers and menstealers. Now, dear children, remember these truths, and talk with you parents and friends about them.

Very Respectfully your,

DRACON T.

MAPLE COTTAGE, Jan. 24, 1861.

EMPLOYMENT BETTER THAN SCOLDING.

Great unkindness and injustice is often done to little children, by treating them as mischievous, and scolding them for being troublesome, when the truth is, the little creatures are either weary for want of employment, or else the love of knowledge, or curiosity, has induced them to examine the inside of something they ought not to meddle with. Find them something to occupy them, and they will not trouble you with mischievousness. It has been said the mind of a child is as active as that of a statesman. This must be acknowledged, since it is admitted that a child learns more the first two years of his life than any six subsequent ones. And only think what the little creatures have to acquire. They have to learn a language—and one might almost say two, if we take into account the unintelligible jargon that some use when talking to infant children. * Then they have to learn the use of every thing around them, and the various characters of persons they meet with. A father tells us while he was working in his garden, his little son was very anxious to help him; the hoe, shovel, and rake were each put in requisition, and, as might have been expected, he did more harm than good; and the father was under the necessity of arresting him several times, by saying, "Little boy, you need not do that; you must not do so." At length the little fellow said, "Well what may I do?"

* Yes. And if three or four languages are spoken in the family, or boarding house, where a child is, it will learn all of them in four years.—ED. "PRINCIPIA."

HOME LIFE.

Even as the sunbeam is composed of millions of minute rays, the home life must be constituted of little tendernesses, kindly looks, sweet laughter, gentle words, loving counsels; it must not be like the torch blaze of natural excitement, which is easily quenched, but like the serene, chastened light which burns as safely in the dry east wind, as in the stillest atmosphere. Let each bear the other's burden the while—let each cultivate the mutual confidence, which is a gift capable of increase and improvement—and soon it will be found that kindness will spring up on every side, displacing constitutional unsuitability, want of mutual knowledge, even as we have seen sweet violets and primroses dispelling the gloom of the gray sea-rocks.

The Beech tree is said to be a non-conductor of lightning. So notorious is the fact, that the Indians, whenever the sky wears the appearance of a thunder storm, leave their pursuits and take refuge under the nearest beech tree. In Tennessee the people consider it a complete protection. Dr. Beeton in a letter to Dr. Mitchell states that the Beech tree is never known to be struck by atmospheric electricity, while other trees are shattered into splinters. May not a knowledge of this afford protection to many, when exposed?

THE OLD-FASHIONED MOTHERS.

Old-fashioned mothers have nearly all passed away with the blue check and home-spun woollen of a simpler but purer time. Here and there one remains, truly "accomplished" in heart and life, for the sphere of home.

Old-fashioned mothers—God bless them—who followed us with heart and prayer, all over the world—lived in our lives and sorrowed in our griefs; who knew more about patching than poetry; never preached nor wandered; "made melody with their hearts," and sent forth no books but living volumes, that honored their authors and blessed the world.

If woman have a broader mission now, in Heaven's name, let her fulfill it. If she have aught to sing, like the daughters of Judea, let her sit down by the waters of Babel, and the world shall weep; like Miriam, let her trumpet-strain float gloriously over crushed, but giant wrong, and the world shall hear; but let the trumpet and lament issue, as did the oracles of old, from behind the veil that cannot be rent—the "inner temple" of sacred Home. Within it should be enshrined the divinity of the place. Here, and here only, would we find a woman; here imprison her. Imprison her? Aye, as the lighthouse ray, that flows out, pure as the angel's pulses, into the night and darkness of the world—a star beneath the cloud; but brightest there—warmest there—always there, where Heaven did kindle it, within the precinct, the very altar-place of home.

The old homestead! I wish I could paint it for you, as it is—no, no, I dare not say, as it is—as it was; that we could go together, to night, from room to room; sit by the old hearth, round which that circle of light and love once swept, and there linger, till all those simpler, purer tones returned, and we should grow young again. And how can we leave that spot without remembering one form that occupied, in days gone by, "the old arm chair"—that old-fashioned mother?—one in all the world, the law of whose life was love; one who was the divinity of our infancy, and the sacred presence in the shrine of our first earthly idolatry; one whose heart is far below the frosts that gather so thickly on her brow; one to whom we never grow old; but, in "the plumed troop," or the grave council, are children still, one who welcomed us coming, blest us going, and never forgets us—never.

And when, in some closet, some drawer, some corner, she finds a toy that once was yours, how does she weep, as she thinks you may be suffering or sad. And when spring

"Leaves her robe on the trees,"

does she not remember your tree, and wish you were there to see it in its glory?

Nothing is "far," and nothing "long," to her; she girdles the globe with a cincture of love; she encircles her child if he be on the face of the earth.

Think you, as he sits in that well-remembered corner to-night, she dreams her trembling arm is less powerful to protect him now, stalwart man tho' he is, than when it clasped him, an infant, to her bosom?

Does the battle of life drive the wanderer to the old homestead, at last? Her hand is upon his shoulder, her dim and fading eyes are kindled with something of "the light of other days," as she gazes upon his brow. "Be of stout heart, my son—no harm can reach thee here!"

Surely, there is but one heaven—one mother—and one God.—B. F. Taylor.

THE DIGNITY OF DULLNESS.

Cardinal Wiseman tells us, very frankly, that the great principle of the dignity of dullness is always recognized and acted on by the gentlemen who elect the Pope. Gravity, approaching to stolidity—slowness of motions, approaching to entire standing still—are (as a general rule) requisite in the human beings who succeed to the chair of St. Peter. It has been insinuated that in the Church of England similar characteristics are (at least were) held essential in those who are made bishops, and, above all, archbishops. You can never be sure that a man will not do wrong who is likely to do any thing at all. But if it be perfectly ascertained that a man will do nothing, you may be satisfied that he will do nothing wrong. This is one consideration; but the further one is the pure and simple dignity of dullness. A clergyman may look forward to a bishopric if he write books which are unreadable, but not if he write books which are readable. The chance of Dr. Log is

infinitely better than that of Mr. Kingsley. And nothing can be more certain than that the principle of the dignity of dullness kept the mitre from the head of Sydney Smith. I do not mean to say that he was a suitable man to be a bishop. I think he was not. But it was not because of anything really unclerical about the genial man that he was excluded. The people who excluded him did not hesitate to appoint men obnoxious to more serious charges than Sydney Smith. But, then, whatever these men were or were not, they were all dull. They wrote much, some of them; but nobody ever read what they wrote. But Sydney Smith was interesting. You could read his writings with pleasure. He was unquestionably the reverse of dull, and therefore, certainly, the reverse of dignified. Through much of his latter life the same suspicion has, with millions of safe-going folks, thrown a shadow on Lord Brougham. He was too lively. What he wrote was too interesting. Solid old gentlemen feared for his good sense. They thought they never could be sure what he would do next. Even Lord St. Leonards lost standing with many, when he published his *Hand Book on Property Law*. A lord-chancellor writing a book sold at railway-stations, and read (with interest, too) in railway-carriages! What was the world coming to? But it was quite becoming in the great man to produce that elaborate and authoritative work on *Vendors and Purchase*, of which I have often beheld the outside, but never the inside. And wherefore did the book beseem a chancellor? Wherefore, but because to the ordinary reader it was heavy as lead? Have not you, my reader, often heard like criticism of Lord Campbell's interesting volumes of the biography of his predecessors? "Very interesting; very well written; much curious information; but not quite the thing for the first man on the Judicial bench of Britain to write." Now upon what is this criticism founded, but upon the grand principle that liveliness and interest do not become the composition of a man in important office; in brief that is not dignified which is not dull.—*Fraser's Magazine*.

A pretty fair satire, it must be confessed, and well deserved, by a large class of dignitaries. But there is an opposite class that deserves equally, to be satirized. The class, we mean, who mistake nonsense for wit, flippancy for philosophy, and irreverence for liberality of sentiment. "The autocrat of the breakfast table" in the *Atlantic Monthly*, is a representative man, of that class.—*Ed. of Principia*.

THREE PER CENT A MONTH.

A merchant once came to Mr. James G. King, of New York, in great distress, to borrow \$100,000 for a year, saying that he must have it, and that his business would justify him in paying any rate of interest. Mr. King told him that no business could stand a premium of three per cent a month, but finding him hard to convince, took the following ingenious method:

"Why discount for a short time?" said Mr. King. "Why not make it up in two or three years? I will discount your note for \$100,000, if you make it but three years."

Thank you, Mr. King. I will draw it at once. It is very kind in you, don't you want collateral?"

"No sir. Mr. Miller, (turning to his accountant) take off the discount at three per cent, a month on \$100,000 for three years, and draw a check for the balance for Mr. D. Wait a moment, D., give me your note for \$100,000." The conversation became general, both were seated, when Mr. Miller, the accountant handed the following memorandum to Mr. King:

Note to Mr. D., for	\$100,000
Discount at three per cent, a month is thirty-six per cent. per year, and for three years one hundred and eight per cent.	\$108,000

Balance due to Prime, Ward & King. \$8,000

"D., have you a blank check with you?" pleasantly asked Mr. King.

"A check? What for?"

"Why, Miller has handed me a statement, and I find that if we discount or shave your note for three years for \$100,000 at three per cent a month, you will have to pay \$8,000."

"Why, this is absurd. I gave you my note for \$100,000 and get no cash in return, but have to give you \$8,000 cash. Bah!"

"Be cool, D., and listen. I have done this, purposely, to give you a lesson—to show you where your mercantile career will end, if you submit to such extortion. Now, if you will pledge me your word of honor that you will control your business and pay no more than seven per cent. interest to carry on your trade, I will tell you what I will do. You want \$100,000. Draw your note for that sum at ninety days, leave with me \$100,000 of your best notes receivable; and I will give you the money less the ordinary discount of seven per cent."

Mr. D., was grateful. He appreciated the lesson taught by Mr. King, and he is, at the present moment, one of the wealthiest men in the city of New York.—*Leader*.

BAD HANDWRITING.

A good story is told concerning the writing of J. W. Brooks, the great railroad manager of Michigan. He had written a letter to a man on the Central route, notifying him that he must remove a barn, which in some manner incommode the road, under penalty of prosecution. The threatened individual was unable to read any part of the letter but the signature, but took it to be a free pass on the road, and used it for a couple of years as such, none of the conductors being able to dispute the interpretation of the document.—*The Papers*.

A pretty good satire upon the unreadable manuscripts common, now-a-days. Editors are constantly bothered with communications that they cannot read. If they only had rail-road manager's signatures to them, they might ride in the cars gratis, whenever they pleased.

"The *Courier des Etats Unis* has received the very ideal death warrant of our Lord Jesus Christ. The document was found in an antique vase of white marble, while excavating in the ancient city of Aquilla, in the kingdom of Naples in the year 1810, by the commissioners of arts of the French armies."—[Doubtful.]

COOKIES WITHOUT EGGS.—Two tea-cupfuls of sugar, one cupful of butter, one tea-cupful of cold water; one tea-spoonful of salaratus; spice to the taste. Mix stiff, roll thin and bake crisp.

To REMOVE IRON RUST.—Wet the spot in lemon juice, put on salt, and lay it in the sun. Tartaric acid or cream of tartar will do in the place of lemon juice, by wetting it.

To PRESERVE PUMPKIN.—Take good, ripe pumpkins, pare, and stew as dry as possible; place in the oven on a grid and let it remain until thoroughly dried, not baked; then stow away in a dry place, when it will keep an indefinite length of time—only requiring to be soaked in milk a few hours before using.

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